

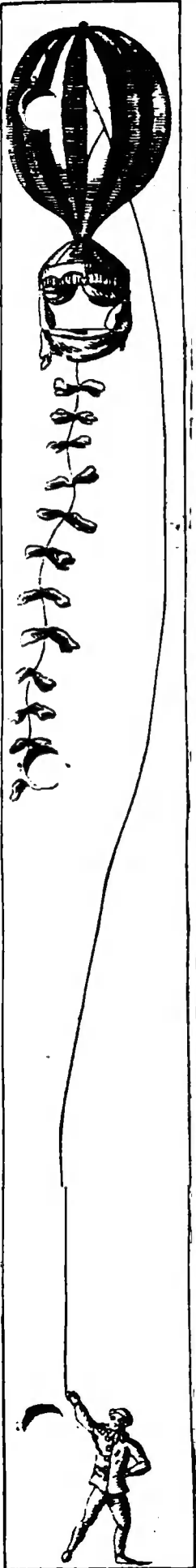
April 1974
XXII
#6

..... Our days at Community Service

Sandwiched between bookkeeping, answering letters and filling book orders, we're busy preparing for the next newsletter. We look through piles of correspondence to decide what is meaningful to communicate to you and reach out of our own experience and knowledge of community oriented ideas. Conference and workshop planning, fund raising efforts, and evaluating potential new projects are a part of our activities. The staff meets each Tuesday to talk over the direction of future projects such as the School of Community Living and to make decisions on financial and publication matters. We discovered recently that there were many "non-business" issues and feelings that were important for us to share so we began having lunch together on Fridays to speak less formally and more personally.

The staff of five are paid for part-time work (an average of four hours a day) in the office, but we consider our other free time interests and activities to be very much in service of community. Marianne, officially the bookkeeper, spends much time writing articles for the newsletters, one of which sprang from her persistent work in organizing an Infant Care Center here in Yellow Springs. Don has many contacts and friendships among people active in the intentional community movement giving him quite a store of knowledge; he initiated both the Business Reform workshop in October and the Land Reform workshop in February obtaining funds for travel from the Friends Sharing Meeting. Don takes an active interest in the Village as a member of the Village Planning Board and the Community Improvement Corporation. Faith, besides writing, is our mechanical wizard running our ancient Gestetner and fixing our typewriters. Much of her time is spent at the Outdoor Education Center, an Antioch connected program of nature study and camping providing educational experiences for school children, adults, etc. Kathi is our whiz typist doing most of the final drafts of newsletters. She has been involved in the community theatre and in the Rape Crisis Center. Griscom's time is very much involved in consulting with various groups and individuals on different aspects of community. For example, Antioch College and the Shawnee Indians recently have received much attention. On the side he fixes typewriters, does plumbing repairs and creates a model of economic reform by recycling VWs. Most of our jobs overlap one another. We try not to pigeon hole anyone into a single work role--each of us knows a little of what is happening at other desks. The nice thing is we like each other!

Added to our days are visitors who drop in on their way to somewhere else or who travel here for help with specific concerns. The last several months have seen visits from a disillusioned university drop-out from Texas deeply disturbed by destructive land use policies near Dallas, a group of students from the University of Illinois-Champaign-Urbana campus who had visited several communities in the South, a



couple from Madison, Wisconsin, on their way home from the CIDOC center in Mexico bringing word of exciting things happening there, and Michael Schwartz, a student from an experimental state college in New York, who stayed with us for a month or so writing for Community Comments and generally soaking up inspiration from our library and Griscom. These afternoons are warming fellowship with people of like spirit and goals, valuable because these folks lend new ideas and perspective as we hope we do, also.

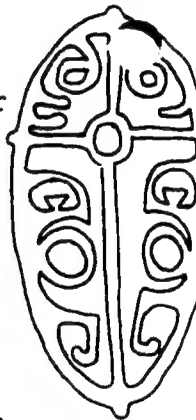
Wealth Versus Humanity: James Bay

Since June of '73 we have been hearing reports of a multi-million dollar hydro-electric project in northern Quebec, which will harness the flow of five major rivers that empty into James Bay at the south end of the Hudson Bay in Canada. The first phase of the project which involves only one of the five rivers and the building of four dams and powerhouses will flood 3,500 square miles of prime land occupied by wildlife on whom for centuries some 6,000 Cree Indians and Inuit people have depended for their existence.

Understandably the Crees have a strong bond with this land and feel that "when you destroy part of the land, you destroy me also. I am part of the land." (David Sandy, James Bay Cree). Premier Alexander B. Campbell of Prince Edward Island is aware of this bond and its importance. In a recent address he stated that over most of Canada "the older traditions of a variety of artistic skills and a rapport or oneness with the land and the sea, has been largely replaced by a system that has given primacy to the machine with its repetitive motions, its de-personalized processes, and its goal of consumption and quantity rather than quality. . . As a consequence, progress has come to mean simply more power, more profit, more productivity, more paper prosperity, all of which are convertible into standards concerned only with size or magnitude rather than quality or excellence."

Premier Bourassa of Quebec seems to be caught in the dominant trend toward perversion of power. He is aware that in the James Bay project he has launched Quebec on a risky scheme and has attempted to keep the people in ignorance of the major issues involved. As we see it, there are two major issues: do the native people have ancestral title to this land, and what will be the impact on the environment? In both cases there seem to be valid reasons for halting the project until the facts are made known to the public and the government.

In a few months certain technical changes for environmental protection will be impossible. Scientists with international experience have concluded that the problems with huge man-made lakes, such as will be built in the James Bay project, are not so much technical as biological. Ecologists say they need three to five years to study the effects of interference on a natural system. But the James Bay project was decided before a single biological study was done and all studies since have merely attempted to justify the project rather than to determine its feasibility. Up to the present, enough outside studies have been made for people to be aware that environmentally this project could be disastrous. The project is designed for one purpose only: to produce electricity. This means the water levels



will fluctuate from month to month and year to year, making it impossible for plant and animal life to adjust. At present the area is attuned to a cycle of enormous spring floods and then moderate flows. This will be flattened off to provide for more consistent supply, possibly inhibiting the melting of ice in James Bay and thereby causing the entire area to cool off. There will also be vast areas of dead trees, perhaps covering an area from Montreal to Windsor, or as far as from Buffalo to Chicago. At many times of the year there will be great areas of mud flats.

Already airports and airstrips are being built, construction has started on 600 miles of permanent road to open up the area. The possibility of building harbors is being studied, mining projects are being planned, and tourism will be encouraged.

All this is happening on land occupied by the Cree and Inuit people, land never sold or treated. In 1670 the settlers involved in the Hudson Bay Company which had control over the 435,000 square miles of land where the Crees now live were given strict instructions by the governor of the colony that the Indians' rights were to be respected in all situations. Then Canada became heir to the land, and when in 1912 it was turned over to the province of Quebec, the Quebec Boundary Extension Act stated that "Quebec will recognize the rights of Indian inhabitants in the territory to the same extent, and will obtain surrender of such rights in the same manner as the government of Canada has heretofore recognized such rights and has obtained surrender thereof." However, the Quebec government has made no pretense of even negotiating for the land; it just moved in.

The Indians are having to fight for their rights. The Crees who live in the area have been seeking a temporary injunction halting construction on the project in order to have time to explore the legal aspects of the case. In November '73 such an injunction was granted only to be quickly lifted in an appeals court. There were hopes that the Supreme Court of Canada would come to the rescue of the native people. It did have a two day hearing, only to decide that it should not get involved.

Against such odds, what does a widespread humanity count? This vast human emergency probably is only a forerunner of other issues of wealth versus humanity. When will we learn to live in harmony with nature and fellow humans?

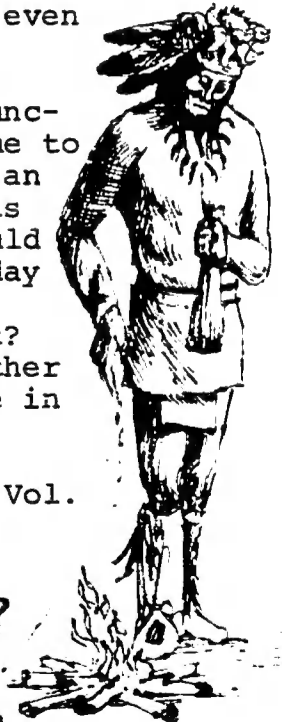
(Most of this information was obtained from Akwesasne Notes, Vol. 5, No. 4,5,6. Address: Akwesasne Notes, Mohawk Nation via Roosevelttown, N.Y. 13683. 50¢ a copy.)

Book Review: Organic Business Management?

Seeking new patterns of economy is much like learning to breathe. Our body social is in a partially paralyzed condition supplied with oxygen by the iron lung of centralized private and state control.

Economic analysis does not seem to be doing the job. An understanding of economics as a social process is needed, but how far is orthodox economics appropriate to the knowledge of people? That economics depicts people as factors in a quantitative system of cause and effect.

Various economists have begun to consider economy as if



people mattered. Community Comments has reviewed works by E.F. Schumacher and Folkert Wilken previously. B.C.J. Lievegoed is part of the same stream. In his book The Developing Organization, business corporations are discussed as essentially social organisms. The corporation matures as a whole beyond the personalities involved. A pioneering entrepreneur who does business with a personal flair, adapting to each situation as she/he sees fit, gives way to differentiated management operating according to corporate policy. As a product of economic analysis and management science, the modern corporation is reaching a limit. Where goals of economic survival and profits have been reached we still find widespread dissatisfaction among the humans involved. Worker frustration is becoming as devastating among senior executives as with assembly line personnel. The Developing Organization describes for the business executive this process of corporation development and outlines necessary new organizational patterns.

Lievegoed writes out of experience as a member of the Netherlands Pedagogisch Instituut, a successful management consulting group affiliated with the Rotterdam School of Economics. NPI speaks to the condition of large corporations and bureaucracy in general: "In a modern organization the tasks of management are twofold: to maintain the existing structure and its ongoing activities and to plan for the future. Preoccupation with the former, the stabilizing operations tends to result in a rigid fossilized organizational structure, frustrating the dynamic processes essential for promoting the latter. . . Organizations, if they are to survive must be continually progressing from one phase of development to the next. . . It requires rethinking of the whole organization and entails radical changes of attitude and behavior."

The Developing Organization, translated from the Dutch, is couched in a very tight style with weight in every phrase--stiff reading, but well worth it. Available through St. George Book Service, P.O. Box 225, Spring Valley, N.Y. 10977 for \$18.00.

● ● *groups and things* ● ●

LAND "Everyone deserves land." The newly formed Northern California Land Trust (NCLT) joins the growing ranks of organizations concerned with who owns the land. Its purpose is to acquire land to be leased to low income families with the NCLT trustees acting as stewards of the land. "It is hoped that the land acquired will eventually evolve into a usufructuary system of which will be then held by the community cooperatively for titles which will be then held by the community cooperatively for the common good and use of the present and future generations, similar to tribal cultures and the land ownership patterns of American Indians." For more information write: Northern California Land Trust, Inc., P.O. Box 156, Berkeley, Cal. 94701.

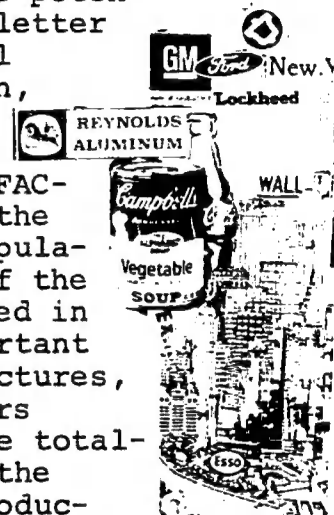
LAND Red River Gorge. . . For 60 million years the Red River has been carving out the Red River Gorge located in the Daniel Boone National Forest in Kentucky. Within the gorge are found cliffs plummeting 200 feet, rock houses, caves, arches and boulders as



large as houses. It is a home for most species of plants found in the Eastern United States, for 275 species of birds and 50 species of mammals. It is a place of spectacular beauty for campers, hikers and naturalists. Typical of recent years, the U.S. Army Corps of Engineers is planning to keep itself in business a little longer by flooding the Gorge. In 1967 when the Corps first indicated its interest Justice Douglas and other supporters staged a protest hike through the Gorge dissuading the Corps for several more years. Now folks from the Environmental Action Society in Lexington are leading the effort to stop the dam. They have called on Arthur Morgan for his support. The Gorge was mentioned in his book DAMS AND OTHER DISASTERS as one of the natural areas being destroyed by the Corps. In discussing the Corps love affair with dam building, George Laycock in his book THE DILIGENT DESTROYERS quotes a Corps worker as saying: "A dam site is such a rare natural resource, that there should not be all this controversy about using it." The fate of this potential dam site may already be sealed by the time this newsletter reaches you. Concerned folks should write: Environmental Action Society, EAS Box 878, University Station, Lexington, Kentucky 40506.

ECONOMICS In its book by Kelso and Heller THE TWO-FAC-TOR THEORY: THE ECONOMICS OF REALITY, the Institute For the Study of Economic Systems (ISES) states that 5% of the population in this country owns the capital that produces 90% of the wealth. The importance of widespread ownership is stressed in their economic theory which holds that there are two important factors: labor (the human factor) and things (land, structures, and machines--the non-human factor). Both of these factors rather than only one (labor) provide economic input. "The totalitarian toil-state originates in the propertylessness of the majority." ISES views widespread private ownership of productive capital, as in worker owned industry, to be the key to the disappropriation of wealth in our capitalistic society. For more on their ideas and how they plan to implement them write: Institute for the Study of Economic Systems, 2027 Massachusetts Ave. N.W., Washington, D.C. 20036.

RELIGION Christiantiy and Community. . . In isolated instances since the original Church, Christians have joined together in community. Besides such communal groups as the Society of Brothers, the Amish, etc., there have been projects such as the Koinonia Farm in Americus, Georgia, which has been trying for 31 years to live Christian teachings as a community. More recently, Suruban Partners in Durham, N.C., has been trying to be a Christian Community of action. In general, however, organized Christian religion has had little role in community. Now it is with pleasure that we note the upcoming course to be sponsored by the World Council of Churches entitled "The Church in Search of Community Life" to be held June 17-July 1 '74 in Celigny, Switzerland. They are actively looking for folks within and outside of the church to participate in this program. Contact: WCC, The Ecumenical Institute, Chateau De Bossey, Celigny, Switzerland.



EDUCATION We heard from our friends at ARGENTA FRIENDS SCHOOL in Argenta, British Columbia, whom Faith and Marianne visited in the fall of '73. Part of these high school students' education is the construction of their new school building which progresses as they find the funds and gather materials. They continue, struggling under a financial crunch, to explore what it means to be a school community. Anyone interested in serious education in a rustic Canadian setting should get in touch with the folks at Argenta Friends School, Argenta, B.C., Canada.

. . . People interested in alternative education in Ohio take note. The Ohio Coalition for Educational Alternatives Now (OCEAN) is holding its Spring Conference May 10-12 in Delaware, Ohio. Write OCEAN, 184 Oakland Ave., Columbus, Ohio 43201.



. . . Put out in the fall, the New Schools Exchange's Directory of Alternative Schools is probably the most encompassing collection of alternative schools. Write NSE at their new address in the Ozark mountains: Pettigrew, Arkansas 72752.

. . . "Young people deserve more than a glimpse of farms as they pass by on an Interstate." Encouraged by the interest of the present generation in simpler life styles, The Farm and Wilderness Foundation, which has been providing camping experiences for campers of different racial, religious and economic backgrounds for 35 years, is now planning a teaching farm. Under the direction of farmer Paul Stone, this will be a year-round working farm with a variety of crops and livestock. Children will be able to come to the farm as part of their school experience and learn by participating in farm life. The Farm and Wilderness Foundation is located in Woodstock, Vermont 05091.



CELEBRATIONS The People's Bicentennial Commission is planning a birthday party this country will never forget in 1976 for the American Revolution. These new patriots are well on their way toward seeing that this celebration won't be coopted by the Nixon administration for its own self-image or by industry for profit. In their monthly news magazine, COMMON SENSE, they have been exposing various gimmicks government and corporations have been devising such as importing an Arizona Indian tribe to the Baltimore Zoo to be on show as the "Indian Experience in America", plastic Bicentennial pencils, stars and stripes toothpaste, and the donation of clean-up money for the Statue of Liberty by the American Express Corporation in return for the use of Ms. Liberty in its advertizing. The PBC is planning materials and suggestions for use by schools, churches, towns, neighborhoods--any group interested in having a meaningful celebration. Their magazine, well worth reading, attempts to give an historical perspective to current revolutionary and counter-revolutionary activities. Contact People's Bicentennial Commission, 1346 Connecticut Ave. N.W., Washington, D.C. 20036.



RACIAL ISSUES Fayette-Haywood Workcamps were started in 1962 to give support to the blacks who lived in Fayette and Haywood Counties in Tennessee, two of the poorest counties in the country. Volunteer workers helped the local people build community centers, rebuild houses burnt by the Klan, start Freedom Schools, etc. They were the first major group to take a firm stand in the Southern Voter Registration Movement. Continuing to receive outside and local volunteer help, the program is now administered by local people who have developed a new sense of self-esteem and confidence. All money for salaries comes from contributions of friends from the "outside". The Workcamp is supporting six field workers, schools, helping to build a youth center in a neighboring county and have just finished helping with the construction of two cooperative factories. If you are interested in helping or want more information write: Virgie Hortenstine, Coordinator, 5541 Hanley Rd., Cincinnati, Ohio, 45239.



Workcampers help to build...

. . . Interracial community has been the work led by Morris Milgram (a Community Service trustee) and his wife Jean for many years. National Neighbors was developed out of their commitment "to foster and encourage successful interracial communities." Its publications include information on how to encourage and maintain an interracial community. The newsletter NEIGHBORS gives news of various interracial communities and deals with issues pertaining to them. Morris has also helped develop Partners in Housing--a limited partnership for investing in interracial housing. We are fortunate to have such an activist as one of our Community Service trustees. You may write National Neighbors, 5 Longford St., Philadelphia, Pa. 19136 for more information.

A word about membership...

Membership is a means of supporting and sharing in the work of Community Service. Those supporting members who can attend our biannual membership meetings may apply for voting membership. Voting members are accepted into membership at a membership meeting. The \$10 annual membership fee includes a subscription to COMMUNITY COMMENTS. A subscription alone is \$3.50/year. We are a non-profit corporation and depend on contributions so that we can offer our services freely to those who need them. All contributions are appreciated and are tax deductible.

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... Groups and Things



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more info!

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